
COUNSELING COMMUNICATION STRATEGY OF GUARDIAN IN IMPROVING THE DISCIPLINE OF STUDENT'S WORSHIP AT PESANTREN AR-RAUDHAH AL-HASANAH MEDAN

DARVINA LUBIS

Abstract

Darvina Lubis
Universitas Ibn Khaldun

Email
Darvina_Lubis@yahoo.com

The communication strategy of Guardian Counseling Section in improving discipline students worship Pesantren Ar Raudhatul Hasanah Medan. From interviews suggests that the communications strategy undertaken by Guardian Counseling in Pesantren Ar-Raudhatul Hasanah Medan is a technique giving reward and punishment, coercive and persuasive techniques. The diffialties faced by Guardian Counseling in the implementation of communication strategy, according to the results of the study showed that new students were carried away with their old habits before entering the boarding schools, language diffialties, various culture caused a large number of students and also communication message lost because delegations system which is used to convey the message communication to the students through students organization. This complicates Guardian Counseling Section in conducting communications strategy effective. Judging from the communication strategy Guardian Counseling Section Pesantren Ar-Raudhatul Hasanah, it is mostly used the technique reward. Some indications, such as giving gifts, awards and honors for students who are disciplined (reward) and punishment (punishment) to undisciplined. While the views of the effectiveness of its communications strategy, the interviews show that the strategy is quite effective in improving the discipline of worship students.

Keywords : *counseling, communication strategy, discipline of student's worship, ar-raudhah al-hasanah.*

A. Introduction

Parenting (parenting) is basically the main job of parents to their children in the family. Parenting is part of the educational process that seeks to provide assistance and protection to children by giving attention, time and support to meet the physical, mental and social development in infancy. Parenting includes a variety of activities aimed for children to develop and survive optimally.

Parenting is part of the education process is conducted formally seeking to provide assistance and protection to children by giving attention, time and support to meet the physical, mental and social development in infancy. Care includes a variety of activities aimed for children to develop optimally and survive well.

In its development, the parenting tasks can be delegated to particular institution is seemed eligible and competent to guide and direct the child's personality to the level of maturity, especially in relation to the worship of Allah. Educational institutions are believed to provide care and education expected is a boarding school. Boarding school is the oldest Islamic institution that is a product of the culture of

Indonesia. Pesantren is not only to produce national figures influential in the country, but also acknowledged to have successfully established a unique character, where the Muslim majority Indonesia is known as a religious nation, devout worship of God.¹

Boarding school is an educational institution and teaching to students based on the teachings of Islam with the aim of worship to obtain the blessing of Allah SWT. The students are educated to become a true believer, the man who devoted to God, berakhak noble, has personal integrity intact, self-contained and has intellectual quality. At the boarding school the students learn to live in a society, organize, lead and led. They are also required to obey and serve life in all respects. In addition to be willing to carry out the tasks assigned by the cleric and cleric.

Pesantren teach the students to be disciplined in any activities in order to achieve good results. Discipline in the sense of teaching rules aimed so that one can adjust themselves in the environment so as to produce a good attitude. Worship is an activity of

¹Amin Haedari, *Transformation boarding school; Development Aspects of Education, Religious, and Social* (Jakarta: LekDis& Media Nusantara, 2006), p. 3

students who receive special attention from boarding. Because schools are religious educational institution. Discipline is a mental attitude of humans with volatile, ie up and down, therefore need guidance and constant supervision.

In the city of Medan is the capital of North Sumatra province, there are several boarding schools. Among these are the Pesantren Ar-Raudhatul Hasanah. Pupils care field is an agency under the auspices of the boarding school. The Bureau is responsible daily operations of the extra-curricular activities of students, the organization in charge of students (Student Organization RadhatulHasanah) and Coordinator of Scouting. In addition, the firm also arranges all of life of students in dormitories, so bertata life comfortable and safe, so they can learn in a conducive and quiet. Basically the task of nurturing the students can be classified into 3 areas: For students of Trustees Organization namely Student Organization RaudhatulHasanah, as Trustees of the discipline of students as a whole, as a mentor and educator students.²

Life students Pesantren Ar-Raudhatul Hasanah who lived for 24 hours can not be separated from the discipline, then Parenting Pupils who became disciplined control of all students, both directly and indirectly through its officers RaudhatulHasanah Student Organization. In the discipline of students, the bureau more emphasis on preventive awareness and minimize physical punishment. Thus, the way students become better discipline, especially in worship and family atmosphere is more visible.

But in reality not a few students who perform acts of discipline, not be held at the times that have been determined as berjam'ah not perform prayers at the mosque, do not want to read the Koran at a set time and worship. Various reasons given by the students, such as missed prayer in congregation at dawn because they overslept, missed the prayer in congregation at sunset because of a late shower. Furthermore, do not read the Koran because learning tasks unfinished, and so forth. Care field communication effectiveness in improving the discipline of worship of students in boarding Ar-RaudhatulHasanah be supported appropriate communication strategies.

²Abdul Wahid Sulaiman et al, *Profile PesantrenAr-RaudhatulHasanah* (Medan: Raudhah Press, 2008), p. 24.

The communications strategy is essentially planning (planning) and the Management of (management) to achieve the goal. But to achieve these objectives the strategy does not function as a road map that only shows the direction only, but should show how the operational tactics.

To solve the problems of the people (students) can be reached by dialogue orally or in writing, or to give examples, attitudes and actions.³

The success of communication activities is highly dependent on the skills, experience, education and communication skills of a communicator in accordance with his duty to convey its message to the communicant. Its position is crucial at all in terms of its function as a disseminator of information. How could a communicator can get messages across if they do not have the skills and good communication skills. How could a communicant can understand and receive the messages delivered when a communicator is not able to establish communication that is familiar and close to komunikannya. Of course, the

messages conveyed can not be digested and understood by the communicant.

This shows that communication skills become one of the competencies that must be owned by the communicator to perform communication. On the other hand, usage patterns and betuk appropriate communication will strongly support the effectiveness of communication is built. Thus the communication strategy is a combination of communication and communication management plan to achieve one goal. In achieving the objectives of the communication strategy should be able to demonstrate how the tactical operations should be carried out, in the sense that the approach (approach) may be changed at any time depending on the circumstances.

Each communicator has a different communication strategies with each other in achieving the desired objectives.

With the implementation of appropriate communication strategies and effective, it is expected that there will be changes on the belief and the belief that worship is not a burden that had to be done but be a need and give you peace of mind, as well as the values

³Toto Tasmara, *Communications Da'wah* (Jakarta: Style Media Pratama, 1997), p. 39.

of worship imprinted deeply in each of the recesses of the soul students, which of course is reflected in the attitudes and daily behavior.

Therefore it needs a more precise communications strategy to enforce religious discipline students. Based on the background of the problems that have been described above, the researchers are interested in examining how the communication strategy areas of care in improving the discipline of worship santri researchers formulated in a headline: "Communications Strategy Guardian Counseling in Developing Discipline Santri Worship Pesantren Ar-Raudhatul Hasanah Medan"

Based on the background of the problems outlined above, the researchers formulate the problem to be answered through a common question: "How is the communication strategy of Guardian Counseling Section in Improving Students Discipline Worship Pesantren Ar-Raudhatul Hasanah?"

As for the purpose of this study is to determine: "Communication Strategies Guardian Counseling Section in Developing the Discipline of Worship Students Pesantren Ar-Raudhatul Hasanah Medan."

The usefulness of this research is to address the problems that exist. Besides the usefulness of this study consisted of two kinds, namely the practical usefulness and usability theoretical.

Practically, this research may be useful as inputs to the field of parenting to be able to use the right communication strategy to lead the students were able to improve discipline in worship to Allah swt that are characteristic of students as a prosecutor in theology.

Theoretically, this study is expected to add science and knowledge related to the educational boarding schools who have made significant contributions to education in Indonesia and has given rise to national figures, intellectuals and religious who work both nationally and internationally.

B. Literature Review

1. Understanding Communication

Everyone who lives in the community, from waking to sleep again, by nature always involved in communication. The communication is as a consequence of social relationships (social relations). Community comprising at least two people who relate to each

other, because they relate, cause social interaction (social interaction). Social interaction caused intercommunication (intercommunication)

Communication in general terms can be viewed from two aspects:

A). Understanding communication etymologically

Etymologically or according to his origin, the term communication comes from the Latin *communicatio*, and these words are rooted in the word *communis* which means the same. Same here are the same meaning or the same meaning. This means that if someone says something to another is called communication. Similarly, when someone gave a speech or giving a lecture. If not understood, communication does not occur.⁴

So, if the communication between the people involved have in common sense about something that is communicated. Obviously, if someone understand something otherwise others to him, the communication takes place. In

other words, the relationship between them is communicative. Conversely, if he does not understand, the communication does not take place. In other words, the relationship between people was not communicative.

B). Understanding communication terminological

In the terminology of communication means the process of delivering a statement by one person to another. Of understanding it is clear that communication involves a number of people, where someone states something to others. So involved in the communication that is human. Because it refers to the notion of Reuben and Stewart on human communication, namely: Human communication is the process through the individuals - in relationships, groups, and societies organisasi - respond to and create messages to adapt to the environment and one another.⁵Therefore,

⁴UhcjanaOnongEffendy, *Spectrum Communications* (Bandung: MandarMaju, 1992), p. 25.

⁵Ruben, Brent D, Stewart, Lea P, *Communication and Human Behaviour* (USA: Alyn and Bacon, 1998), p. 16.

communication is meant here is the human communication or human communication in a foreign language, which is often also called social communications or social communication. Human communication as an acronym for human communication called social communication or social communication as it is only in humans that social communication. Society is made up of at least two people were interconnected with communication as penjalannya. Robinson Crusoe, who lives alone on a remote island, no social life because he lived alone. Therefore, he did not communicate with anyone. Communication between a person and another person, human communication or social communication implies the process of delivering a statement by one person to another.

2. Forms of Communication

Based on the context or the level of analysis of the forms of communication are divided into five, namely: (1) intrapersonal

communication (communication intrapersonal), (2) interpersonal communication (interpersonal communication), (3) group communication (group communication), (4) organizational communication (organizational communication), (5) mass communication (mass communication).

3. Concept of Effectiveness in Communication

The effectiveness of communication is not only determined by the ability to communicate, but also by the person of communicators. The function of the communicator is explication thoughts and feelings in the form of messages or change attitudes, opinions or behavior. Communicant targeted communicator who will review the information conveyed. If it turns out that they deal with information that does not comply with communicators themselves no matter how high communication techniques do result will not be as expected.

Communicative situation like that would happen, if there is the ethos of the self communicator. Ethos does not

arise in a person for granted, but these factors are as follows.⁶

A). Readiness (preparedness)

A communicator who appeared in the pulpit must show the audience that he appeared in front of the forum, with the proper preparation. This readiness will appear on convincing communication style. Looked by the communicant mastery of the material covered communicator. Speech by careful preparation. Less likely to fail. Among the orators or rethor, the communicator in the presence of the masses known byword is always used as a handle, which reads "Qui ascendit sine labore descendit sine honore" (Who ride without work down without honor). The byword meaning is who is up to the dais without preparation, will go down in disgrace.

B). The seriousness

A communicator who speaks and discusses a topic by showing seriousness, will cause the communicant trust him. Many

political orator who succeeded in preparing a humor into his speech, but with careful they shy away from the nickname as a comedian. At the time of World War II, Winston Churchill was known as an orator usually prepare humor, but not really Sunggu in the face of war or political problems.

C). Sincerity

A communicator must bring to the audience the impression that he be sincere in intentions and deeds. He must be careful to avoid words that leads to suspicion towards non tulusan communicator. A skilled communicator who can stimulate factors supporting this ethos; so avoid a false impression in the minds of the audience, thus the audience will accept his argument. But when the audience feel the insincerity on the communicator, the communicator is confronted to obstacles in gaining the trust of the audience. The best way for a communicator is to cultivate the ethos supporting factor with the

⁶Onong Uhcjana Effendy, *Spektrum*, p. 145.

capability of projecting these qualities to the audience.

D). Trust (confidence)

A communicator must always exude certainty. He should always appear with self-control and the situation perfectly. He must always be ready to face any situation.

But although he had to show confidence, but do not ever be takabbur.

E). Tranquility (poise)

Audiences tend to put their trust in appearance communicator calm and quiet in the explication of words. This tranquility should be maintained and always pointed out to each communication event to face the audience. Calmness shown a communicator will create the impression that the communicator is a person who is experienced in dealing with the public and master the issues to be discussed. The more so when it is shown in the current tranquility communicators face a difficult question or to get onslaught communicant, as if the question or the attack was already familiar

to him. And indeed, only if the communicators were calm, he will be able to do ideation (idation) to steady the organization of thoughts, feelings and pengindraannya results in an integrated manner, so that came out is the answer argumentative.

F). Friendliness (friendship)

Friendliness communicator will cause sympathy communicant him. Friendliness does not mean weakness, but rather the expression of an ethical attitude. The more so if communicators appear in the contentious forum. Sometimes in a forum signage response of one who is present in the form of scathing criticism. In an atmosphere like this comity communicators in providing answers, will be devastatingly emotional attitude of the critics and will cause sympathy to the communicator.

Thus, not only the hospitality shown by facial expressions, but also the style and way of explication alloy thoughts and feelings.

G). Simplicity (moderation)

Simplicity is not only about the things that are physical, but also in terms penggunaan language as a tool to channel the thoughts and feelings and communicate in style.

Similarly, the seven factors supporting ethos that need attention communicators waged for effective communication.

4. Discipline Worship

To achieve a good performance and the best in life should be disciplined in the effort to achieve it. In the Indonesian General Dictionary that discipline is training the mind and character with the intention that his actions always obey the order, the observance of the discipline.⁷ What is meant by discipline is to work on time is fixed, orderly and correct. While worship is the worship of God, acts and so to express devotion to God, such as prayer, pray, do good, and so forth.⁸ Mahmud Yunus explained that worship is worship, serve, humiliating themselves

to Allah.⁹ Furthermore WahbahAz-Zuhaili explains that worship is a term used to encompass all things you liked and pleasing by Allah, whether he be bentuk word, deed or deeds inner Sahir. In general, the meaning of worship are all practices that are permitted by Allah and not set forth in detail or detail regarding the necessity to implement. In particular are the things that have been specified in detail Allah or detailed, both the level and the way that certain way like prayer, fasting, Hajj, Zakat and so forth. When examined from the angle of Islamic teachings undoubtedly seen that the discipline that is required. All the teachings of Islam to do with discipline, practiced means in a timely manner (eg practiced fasting in Ramadan), its practice regularly (consistently), orderly and properly, in accordance with the guidance of the teaching for each practice held. Salat must be carried out in time for each obligatory prayer or praying sunnah, regularly means never abandoned, orderly means to practice along well-rukunnya sequence according to the instructions of the Prophet and

⁷WJS Poerwadarminta, *General Indonesian Dictionary* (Jakarta: PN BalaiPustaka, 1985), p. 255.

⁸HM HasballahThaib and ZamakhsyariHasballah, *Education and Parenting According to the Qur'an and Sunnah* (Medan: Prime Publishing, 2012), p. 162.

⁹Mahmud Yunus, *Dictionary Arabic-Indonesia* (Jakarta: Hidakarya Court, 1989), p. 252.

the true meaning of prayer is exemplified in accordance with the Prophet.

5. Santri

Students studying in boarding school called the santri . There are some definitions that explain the meaning of students. Poerwadarminta explains that santri are: people who study in religious sermons studied Islam to go to distant places such as schools, people who worship in earnest, righteous.¹⁰ Haedari Amin explained that Santi is a person or group of people studying at boarding. The number of students is usually a measure of the development of a boarding school. In the boarding school there are two groups of students: Mukim and bats. Santrimukim is that during their studies students stay in boarding school, while students bats are students who live outside the boarding school. The students usually have a sense of solidarity and kinship are strong, peaceful and cool, both among fellow students and students with kiai.

Santri are also mapped in several levels, ranging from the basic to the most high. For boarding schools that use

the classical system, students already dikelompokkan in level-specific levels of Ibtida 'to Ma'had' Aly said students used for men while for women called the female students.

While Abdur Rahman Wahid provide understanding students are students who live in boarding schools to surrender. In boarding students are taught to live in an atmosphere of honesty, far from being greedy, let alone justifies any means, obedient worship Allah, keeping the five daily prayers, fasting either mandatory or that the sunna and reading the Koran. In the traditional education system students and clerics relationship is very close.¹¹

From some of the above when juxtaposed Islam can be understood that students are students who pursue the religion of Islam in lodges boarding school.

C. Research Method

1. Types of Research

This study is a qualitative research with the intention to describe or illustrate the behavior of informants studied were the communication strategy in the field of parenting students

¹⁰WJS Poerwadarminta, *General Indonesian Dictionary.....*, p. 870.

¹¹AbdurRahman Wahid, *Anthology Pesantren* (Jakarta: DarmaBakti, 1978), p. 23.

to improve discipline of worship Pesantren Al-Hasanah Raudhatul Medan.

2. Location and Time Research

This research was conducted in Pesantren ArRaudhatul Hasanah Paya Bundung Medan. Site selection is based on the consideration of the ease in obtaining the data, researchers focused more on the problems to be studied because of the location close to the study investigators and appropriate to the capabilities, both time and funding limitations.

Pesantren Ar-Raudhatul Hasanah located on Jalan Jamin Ginting Km. 11 Medan / Jalan Medan Setia Budi Simpang Selayang founded in 1982 and has been authorized in the deed of Notary M Djaidir, SH No. 29 of 1986 in Medan (w2.D.md-HT.03.03-8 / 1986), and opened the program Kuliyatul Mu'allimin Al-Islamiya (Islamic school of formal education) since 1986.

In harmony with the ideals of the founders who want educational institutions with boarding system, then the existence of Pesantren Ar-Raudhatul Hasanah stained environment deliberately created to educate. One of the advantages of education boarding school was the integration of education

tripusat plus mosques and guardians on one campus, wherein each other mutual help and support, so that formal education, informal and non-formal can be implemented integrally. The study lasted from January 2016 to July 2016 months

The geographical position of Pesantren ArRaudhatul Hasanah is located at a strategic location. At the meeting Lt. Jamin Ginting street and road Setia Budi, close to the General Hospital Haji Adam Malik. Pesantren Ar-Raudhatul Hasanah built on a land area of 95000 M2.

According to data obtained by the authors, students come from a variety of different family backgrounds, from different regions in North Sumatra, Aceh, WestSumatra, Riau, Jambi and other provinces. In 2016 the total number of students reached 3234 people from each level consists of several local.

In carrying out the process of upbringing Pesantren Ar-Raudhatul Hasanah Medan are 196 religious teacher and cleric, but who became an administrator of Guardian Counseling students Pesantren Ar-Raudhatul Hasanah Medan there are 36 personnel caregivers. From the data obtained, the

education of caregivers varies, there is an alumni of Pesantren Ar-Raudhatul Hasanah Medan, alumni of universities in Indonesia and there is also an alumni of Al Azhar of Egypt.

In this study the activity of students who become the focus of research is the prayer in congregation, sunna fasting and reading the Qur'an.

3. Informant Research

Informants in this study is a religious teacher and cleric who became an administrator Guardian Counseling Pesantren Ar-Raudhatul Al-Hasanah Medan. The cleric and the cleric in charge and responsible for managing the program of Guardian Counseling in Pesantren Ar-Raudhatul Al-Hasanah Medan. The author sets as key informants (key informant) five caretakers to become informants in this study, namely: Ustadz Qosim Nurseha, MA, Ustadz Badruzzaman Sembiring, MA, Ustadz Dede Mustafa, SH, Ustadzah Sarmadiana Rambe, SE and Ustadz Aminuddin, SH.

The reason for choosing the five caregivers at the top as a key informant for those belonging to senior, experienced and quite close to the students.

4. Sources of Data Research

Sources of primary data obtained through observation or observation on the object of research and interviews with of the cleric and cleric who became an administrator Guardian Counseling.

While the source of secondary data obtained through the information related to the study of literature related to the title of the study.

In the discussion and the meaning of the results of the study, researchers refer to the logic of reflective thinking and anticipatory. Reflective thinking is thinking in the process of pacing is very fast between induction and deduction, between abstraction and elaboration. While the anticipatory thinking is a mindset that would allow for the entry of idealism, hope and the creation of conditions so that there's time to come more in line with expectations.¹²

5. Technical Data Collectors

Data were collected by using self-research as an instrument. In this study the authors use the method of analysis of data sourced from books, journals, magazines and documents as a

¹²Mohammad Nazir, *Methods* (Jakarta: Ghalia Indonesia, 1988), p. 39.

secondary data source. Meanwhile, to collect primary data the authors using observation and interviews with administrators care field as an informant to determine the communication strategy used to increase the discipline of worship students PesantrenArRaudahtul Al-Hasanah Medan.

The main instrument of this study is the researchers themselves. Using research as a research instrument. Such instruments have advantages and disadvantages. The advantage to researchers as a more responsive instrument is subject to the purpose of his arrival, the researchers can adjust to the research setting, so that researchers can venture out to all parts of the research setting to collect data. Another advantage is that the information can be obtained through attitude and how respondents provide information.

While the weakness of researchers as a research instrument to interpret the data and facts are influenced by the impression or perception that has been owned by the researchers before the data and facts found. Similarly, in providing information, respondents were strongly influenced by the perception and impression of the researchers. However, this weakness can

be covered with a high awareness of the probable emergence of subjectivity, either of its own researchers and respondents.

The mechanisms or approaches used to facing up to this subjectivity is to check the validity of the data that will be explained in the next section.

Data collection techniques that researchers use are:

- A). Interview
- B). Observation
- C). Study Documents

6. Data Analysis Techniques

After the data collected then the next step is to analyze the data. Data analysis techniques used by the writer is descriptive qualitative data analysis techniques that aims to describe the situation or phenomenon exists in the field with the trait sisitematis by category using a language that is easily digested by the general public.

Data or information obtained from the study site will be analyzed is continuous after made field notes to find the theme 'Communication Strategies Guardian Counseling in Improving Discipline Santri Worship PesantrenAr-RaudhatulHasanah Medan'. And finally conclude by way of inductive, the

conclusion betitik starting from the particular to the general.

Checking the validity and accuracy of data is done by examining the level of truth and reality match that data with the object and field. To test the validity of the data obtained, researchers followed several criteria checking as mentioned Moleong, namely: credibility, transferability, dependability and confirmability.

- A). Credibility
- B). Transferability
- C). Dependability
- D). Confirmability

D. Results and Discussion

1. Communication Strategy Parenting Section Improving Discipline In Santri Worship Pesantren Ar Raudhatul Hasanah Medan

Nurturing students not an easy task, but it is an activity that uses specific strategies. In improving the discipline of worship progressive students a caregiver must know with certainty, what competencies required by students to himself. After finding out can be used as guidelines to examine himself whether he as a caregiver in their duties had been able to meet the competencies. If not, good nanny must have the courage to

admit its shortcomings and strive to make improvements. Thus the caregiver is trying to mengembangkan himself.

Awareness of the role of caregiver requires a heavy responsibility for themselves caregiver. He must have the courage to face the challenges of the task and the environment, what things that will affect the development of personal caregivers. Means caregivers should dare to make changes and improvements to the demands of the times continuously. So also must dare to examine its shortcomings are there and willing to make changes for the better. Equally important is to try to adorn themselves with godly personal caregiver.

A caregiver must have a personality as follows:

- A). Be cautious to God
- B). Ikhlas
- C). Have good moral
- D). Be fair
- E). Be courteous
- F). Be patient
- G). Characteristically forgiving
- H). Pillars and compact fellow caregivers
- I). Dedicated caring and responsible¹³

¹³Hasballah M Thaib and ZamakhsyariHasballah, *Education and Parenting*

To determine the communication strategy and Ustadzah do Ustadz who became an administrator in the field of parenting students raise the discipline of worship Pesantren Ar-Raudhatul Hasanah Medan, researchers conducted interviews directly to the field, which is the number of resource persons consisting of administrators Guardian Counseling Pesantren Ar-Raudhatul Hasanah Medan.

The exposure of the results of interviews conducted by researchers at a number of resource persons above are as follows:

- A). The caregiver often and always interact and communicate with students.
- B). The caregiver is always motivating students that discipline was important and should be an ingrained habit. Discipline in every activity of students, especially in conducting worship prayer, reading the Koran and sunna fasting. Sunna fasting held at the school is fasting Monday. The caregiver always working to customize communications with the ability to think of the students

are diverse and come from family backgrounds and different cultures.

- C). Carers generally appreciates a compliment (reward) to the students who are disciplined in performing worship and instead impose penalties (punishment) that educate the students were not disciplined.
- D). The caregiver is also always taking the time to study the character and the character of his students. The caregiver also always use the media to implement its communication strategy through media such as through wall magazines, bulletins, courses and computer / internet.
- E). The caregiver also constantly evaluate the progress his students to see their discipline in worship from time to time.

From the interview given above shows that the communication strategy caregivers in disciplining students-santrinya is using rewards and persuasive techniques.

But in practice often occurs misunderstanding. In reward technique should discipline students who were rewarded in the form of a gift or just

praise and so on. So that students became motivated to improve their discipline in order to grow better.

The description of the communication strategies do the caregiver to students in boarding arRaudhatulHasanah is to use all forms of communication. Given the number of stewards, care field were limited in number compared with the number of students there. Then all the cleric and cleric actually a sitter for students because of the implemented system pesantren is surveillance for 24 hours. Moreover board care field also involves the Student Organization ArRaudhatulHasanah in the communication and supervision to the students. While persuasive communication strategy can also have a considerable influence in comparison with other communication strategy, which includes cognitive, affective and behavioral. Experts often emphasize that communication is a form of psychological persuasion and it is different from coercion (coercion), although the purpose of persuasion and coercion are the same, namely to change the attitudes, opinions and behavior. But the difference lies in the operation. In this regard, if persuasion applied by way

of a smooth, supple and contain human traits, otherwise coercion containing sanctions, threats, and suppression orders.

Based on the interview with the author of the caregivers at Pesantren Ar-Raudhatul Hasanah Medan unexplained general description of the caregiver profiles are as follows:

- A). In general, the caregivers have to equip themselves with techniques to educate and nurture students.
- B). In general, the caregivers had been accustomed to interacting with the students, since they are alumni / senior at Pesantren Ar-Raudhatul Hasanah Medan.
- C). The nanny pleased to communicate openly, or to engage in dialogue with others. Pesantren always held a variety of scientific discussion, both among Pesantren or by presenting figures and participants from outside boarding school.
- D). The caregiver always observe the mental and character development of students on a regular basis.
- E). The caregiver always prepare the key points that will be delivered before communication with the students.

F). The caregivers in communicating with students often use a technique *mau'izhatilhasanah* or through the provision of advice.

Of the various explanations about the interview suggests that caregivers are people who previously had to equip themselves with parenting and educating students. In addition, they are also a figure who enjoys the world of students and schools considering the caregivers is an alumni of the boarding school. They love to interact with the students and used to communicate with others openly.

When viewed from the component audience or the students, based on the results of interviews show that largely has high competitive power in some ways, like having a high spirit of worship, always appeared in a variety of activities and like to find sympathy / attention of the caregiver.

Similarly, they have a strong will to be the best, like frugality and good at managing finances given them away from their parents, and also be independent. But on the other hand, the nature of tribalism or a tendency to live in groups still strongly influenced their personalities, especially the new

studentsyangb come from various ethnic and cultural backgrounds are different.

With regard to the components of this audience, caregivers are required to understand in depth and intensive character and character of students to be cultivated, the following phenomena of change and progress gradually. In this case, people often forget the important fact that the way children / students now grow and develop very different from the first generation.

Based on the above facts can be drawn in one lesson., That is not a day longer caregivers treat students simply as a passive object. In this case, students can no longer be used as a scapegoat for the actions of their -Action improper for the mistakes they be disciplinary, while the caregiver is always right. Then the caregivers also need to learn a lot of students, such sincerity and lightness of heart to apologize and forgive.

While the views of the component contents of the conversation, based upon the results of interviews indicate that communication messages are always prepared properly and systematically by the caregiver even prepared *dakam form i'dad* by caregivers. This is in addition supported by the ability of caregivers to adjust the

content of communications with the level of thinking of students, also supported by the use of media is good and right to communicate such as the use of blackboards, whiteboards, bulletin, bulletin, computer / internet projectors and others. With regard to the content of the conversation component (communication message), there are two important points that should be a concern caregivers, namely: discipline and reward and the routines and teamwork. In this respect, discipline and reward (discipline and award) given to children as a form of motivation in doing the expected thing, for example disciplined in doing worship prayer, fasting and reading the Koran., To fulfill the obligation to obey the rules or both in class and in the room (dorm).

As is understood, positive attention and praise is the most effective rewards to ask the students to be well-disciplined worship. However, equally important is the attention and understanding to students about the importance of worship and discipline in melaksakannya and what sanctions will be given if the violation of that provision.

On the other hand, routine and teamwork (routines and group

collaboration) is given to the students to cultivate the nature of responsibility and independence. In this case, the routine will be uplifting and allow students accustomed to the discipline of worship. While teamwork is directed to students accustomed to conducting worship prayers in congregation and mutually remember, remind each other in implementing the sunnah fasting and reading the Koran. It is applied to make the students feel as one big family that is bound by the spirit of brotherhood and ukhuwahma'hadiyahIslamiyah. In this case the caregiver is expected to be avoided as far as possible the attitude of forcing students and pressed. Give them understanding, understanding, awareness and role model.

Of the three aforementioned components, then the component communicator that caregivers is paramount. A nanny is basically to determine the success of communication in the process of educating and caring for students. In this case the source credibility factor (source of trust) caregiver plays a very important and decisive. The term credibility in question is another term that indicates the integrated value of the expertise and the feasibility and trustworthiness (a term

denoting the value expertness and trust worthness). A caregiver credible is that ethic in him that are formulated into i'tikad good (good intentions), trustworthiness (trust worthness), as well as the skills or expertise (competence of expertness).

Similarly, a caregiver must show sincerity to students in communication, so there arises a false impression in their minds; should always radiate certainty by way of self-control and the situation perfectly.

A nanny also claimed to always be calm (poise) when communicating. Serenity shown a caregiver will give the impression to the students that he is someone who is experienced in dealing with students and master the issues that will be discussed. In addition to tranquility, a nanny also claimed to have a welcoming nature (friendship). In this case the user would generate sympathy for babysitter to her students. Friendliness does not mean weakness, but it is an expression of ethical behavior. Especially if the caregivers appear in an open discussion forum containing debate

According to FajarJunaedi, there are three criteria that must be met in order for the communication to be

effective, namely: first, the messages transmitted should be easily understood communicant; second, the sender must have credibility in the eyes of the recipient; and third, communicators should strive for an optimal feedback about the effect of the message inside the communicant. In other words, the communicator must have credibility and skilled to send a message. Thus communication strategy in guiding his students practiced caregiver has a maximum, only occasionally behavior of students who are still not so serious, there is still much to play, especially new students as well as students at the Junior High and Senior High early, because they're still in puberty.¹⁴

From a study field in Pesantren Ar-Raudhatul Hasanah indicates that the Section UstadzahUstadz and improve care in religious discipline students use persuasive techniques and rewards combined with techniques of reward and punishment. Forms of communication which are applied interpersonal communication, interpersonal and organizational communication.

¹⁴FajarJunaedi, *Mass Communication, Introduction to Theoretical* (Yogyakarta: Santusta, 2007), p. 17.

2. *Process Communication Strategies* *Guardian Counciling Guide To* *Boosting Discipline Worship Santri* *Pesantren Al-Hasanah Raudhatul* *Medan*

Santri Parenting is one of the institutions in Pesantren Ar-Raudhatul Hasanah terrain directly educate and nurture students disciplined life in the dorms and all extracurricular activities of students. Educational pattern Pesantren Ar-Raudhatul Hasanah Medan refers to two things: the path of parenting and teaching path. Education with a path parenting is the pattern of education of students with regard to all the activities and life of discipline students outside of school hours or with another picture lane custody can be regarded as a pattern of education of students in the dormitory, while the path of teaching itself is a pattern of education students during classroom related to teaching and learning activities and school discipline. Parenting Students at this position serves as a control or supervisory function on the pattern of parenting education pathways. And basically the pattern of intra education or extracurricular even a unity that are related to each other and integrated in the education system and teaching are integrated. While the path

is controlled by a part of teaching Teaching. Parenting Students in boarding Ar Raudhatul Hasanah divided into two working areas, to increase discipline and control students son under the coordination of care Pupils Son while the improvement and oversight discipline female students under the coordination duty of this institution covers the lives of students outside school hours, while the main task of this institution is regulating the activity of students in the dorm life for 24 hours. Students life Pesantren Ar-Raudhatul Hasanah Medan for 24 hours can not be separated from the discipline of the discipline Ubudiah, language or all the activities of students daily. Therefore Parenting Students became central in controlling discipline students. And as a manifestation of the authority of parenting students are assisted by the Organization Santri Pesantren Students Organisation ArRaudhatul Hasanah (OPRH).

3. *Concept Communication Strategies* *Ideal Guardian Counciling in* *Improving Students Discipline* *Worship*

The concept of communication strategies in the field of ideal parenting students to improve discipline ibadah is

the concept of communication in accordance with the nature of Islamic boarding school based on religion, which is in communication with the students to motivate them discipline in worship ideally guided by the principles of communication that is described in the Qur'an and Hadith as follows:

- A). Starting a conversation with a greeting
- B). Talk with gentleness
- C). Using a kind word
- D). Describe the good things about yourself communicant
- E). Using wisdom and good advice
- F). Be fair
- G). Adjust the language and content of the conversation with the state of the communicant
- H). levels of intellect (intelligence) they each.
- I). Discuss the good way
- J). More practicing what is being communicated
- K). Taking into account the views and thoughts of others

Therefore for all the ideals expected the caregivers succeeded in improving the discipline of worship his students, then there are five ways of parenting to do, namely:

- A). Parenting by example

Exemplary attitude in parenting is the method most meyakini akan influentif success in preparing and shaping students in Bergama, including discipline in worship.

- B). Care of habit.

Allah has created human instinct to do good, including behave and act with discipline.

- C). Parenting with advice

Another important method to be applied caregivers in caring for students is the provision of advice.

- D). Sitting with attention

Referred to parenting is to devote attention, pay attention and always follow the development of students in the coaching discipline of worship. 5.

- E). Parenting with punishment

Basically, the laws of Shari'ah straight and fair, the principles are universal, revolves around guard assortment of basic necessity that cannot be removed by mankind. Man cannot live without penalty.

E. Summary

Based on the reality of the communication strategy caretaker / nanny care field in improving the

discipline of worship of students PesantrenAr-RaudhatulHasanah Medan, some conclusions can be stated as follows:

1. Communication Strategy which is widely used caregivers care field in PesantrenArRaudhatulHasanah Medan is persuasive. In this case the caregiver always communicates with students face to face (face to face) and delegate communication messages through the Student Organization ArRaudhatulHasanah Medan.
2. The communication strategies used caretaker / nanny care field in the form of reward (reward and punishment). In this case the caregiver gives rewards, awards and honors (reward) to students who are disciplined and otherwise provide penal sanctions (punishment) to students who indisciplined.
3. Implementation of worship and discipline students in boarding ArRaudhatulHasanah Medan symptomatic improvement after going through the process of parenting incentives. Can be seen from the change / development of students in a positive direction.

Similarly, most of the students have been accustomed to carry out religious worship prayers in congregation in the mosque, reading the Koran and sunna fasting on Monday without being reminded in advance; the tendency of children to communicate both to the caregiver, cleric and cleric, and the peers of the dorms and with seniors and juniors at PesantrenArRaudhatulHasanah Medan.

The ideal communication strategy is basically a communication strategy that is able to harmonize and integrate all components of motion in it, includes a communicator, communicant, media, content / message, so as to meet desired expectations through a process of effective communication

REFERENCES

- Amin Haedari, Transformation boarding school; Development Aspects of Education, Religious, and Social, Jakarta: LekDis & Media Nusantara, 2006
- Abdul Wahid Sulaiman et al, Profile Pesantren Ar-Raudhatul Hasanah, Medan: Raudhah Press, 2008
- Toto Tasmara, Communications Da'wah, Jakarta: Style Media Pratama, 1997
- Uhcjana Onong Effendy, Spectrum Communications, Bandung: Mandar Maju, 1992
- Ruben, Brent D, Stewart, Lea P, Communication and Human Behavior, USA: Alyn and Bacon, 1998
- WJS Poerwadarminta, General Indonesian Dictionary, Jakarta: PN Balai Pustaka, 1985)
- Mohammad Nazir, Methods, Jakarta: Ghalia Indonesia, 1988
- HM Hasballah Thaib and Zamakhsyari Hasballah, Education and Parenting According to the Qur'an and Sunnah, Medan: Prime Publishing, 2012
- Mahmud Yunus, Dictionary Arabic-Indonesia, Jakarta: Hidakarya Agung, 1989
- Fajar Junaedi, Mass Communication, Introduction to Theoretical, Yogyakarta: Santusta 2007
- Abdur Rahman Wahid, Anthology Pesantren, Jakarta: Darma Bakti, 1978